For by abandoning themselves without restraint to their compassionate, gentle, conciliatory, harmonising instincts, they make all about them more careless, more covetous, and more sentimental. The children of these highly moral spendthrifts easily and (sad to relate) at best become pleasant but futile wasters.

42.

THE JUDGE AND EXTENUATING CIRCUMSTANCES.—" One should behave as a man of honour even towards the devil and pay his debts," said an old soldier, when the story of Faust had been related to him in rather fuller detail. " Hell Is the right place for Faust! " " You are terrible, you men !" cried his wife; " how can that be ? After all, his only fault was having no Ink in his ink-stand ! It is indeed a sin to write with blood, but surely for that such a handsome man ought not to bir.-n in Hell-fire?"

43-

PROBLEM OF THE DUTY OF TRUTH.—Duty is an Imperious sentiment that forces us to action. We call It good, and consider it outside the pale of discussion. The origin, limits, and justification of duty we will not debate or allow to be debated. But the thinker considers everything an evolution and every evolution a subject for discussion, and is accordingly without duty so long as he is merely a thinker. As such, he would not recognise the duty of seeing and speaking the truth; he would not *feel* the sentiment at all. He asks, whence comes It and whither will it go? But even this